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the most up-to-date ways of ministering to these needs architecturally. Numerous drawings of plans of the more efficient church buildings—from the costly city church to the village or country church of moderate cost—together with suggestions for remodeling old buildings add to the value of the book.

J. M. A.

HISTORY OF RELIGIONS

MARGOLIOUTH, D. S. *The Early Development of Mohammedanism*. New York: Scribner, 1914. x+265 pages.

In the Hibbert Lectures (second series) delivered in 1913, Professor Margoliouth, the learned Arabist of the University of Oxford, discusses the elements which entered into the making of early Mohammedanism. The Koran is the basis of Islam, but the unbeliever cannot obtain it from the believer. "It is a noteworthy fact about the Mohammedan system that since the Migration it has demanded no qualifications for admission to its brotherhood [p. 1]. . . . Let the people pay homage to it (the Koran) first, recognize that it is the divine revelation, and then they may, or indeed must, study it" (p. 4). During the Prophet's lifetime portions of the heavenly archetype of the Koran were revealed to him from time to time, enabling him to decide the daily questions which were put to him as leader of the new community. After Mohammed's death, tradition tells us, the first Caliph ordered the collection of the fragments of the Koran, and some twelve years thereafter an official edition was issued. But it was soon discovered that in spite of the dogma which was growing up that the Koran was a sufficient rule of faith and conduct, a thousand and one questions arose to which the Koran gave no answer. "Yet in some way the community had to be supplied with something more than was contained in the fragments put together by the first Caliph's order: with law, ritual, morals, theology, and even history. The task before us is to trace these several supplements to their source" (p. 35).

The book is very interesting, displaying on every page the author's intimate acquaintance with the Arabic literature, but it will probably appeal to a limited audience.

D. D. L.

LAMMENS, HENRI. *Le Berceau de l'Islam*. Vol. I. Rome: Sumptibus pontificii instituti biblici, 1914. xxiv+371 pages.

The volume on the "cradle of Islam," by Henri Lammens, S.J., professor in the Institut Biblique at Rome, should and undoubtedly will find its way into the hands of many who are not specially interested in Mohammedanism. The *Berceau de l'Islam* is the first of a series of volumes, promised in the author's preface to *Fatima et les filles de Mahomet*, to form when complete a new Life of the Prophet. This, the introductory volume, gives a minute account of the climate and the Bedawin of western Arabia. The modern demand that the rise of a civilization be studied in the light of its physical environment and with special reference to the divers elements which entered into its make-up is certainly met by our author. It is this fact which will create for the work a wide circle of readers.

With such a splendid introduction, scholars will await with keen interest the other volumes which will cover the early development of Mohammedanism. It is to be hoped that the fact that the author is a leader in another church militant will not

keep him from giving an unbiased account of the movement in which militancy played so great a part, for it is becoming more and more evident to the unbiased modern observer that the worst that can be said about Mohammedanism is the truth.

D. D. L.

MISCELLANEOUS

PHILOSTRATUS. *In Honor of Apollonius of Tyana*. Translated by J. S. PHILLIMORE. 2 vols. Oxford: Clarendon Press, 1912. cxxvii+141 and 296 pages. \$2.00.

These two volumes include an introduction, a translation, textual and interpretative notes, and an index. The notes are very meager, but the translation is clear and accurate, thus lessening the need of extended annotation. For the most part the text of Kayser (Teubner, 1870) is followed.

One of the most valuable parts of the work is the introduction, where the translator endeavors by critical research to sift fact from fancy and give us a historical estimate both of Apollonius himself and of the work of his biographers. The main outlines of Apollonius' career are thought to be discernible, although Philostratus' work is largely a literary romance. Instead of accepting the traditional date, the birth of Apollonius is placed at about 40 A.D., and the legend of his great age is doubted. The translator follows most modern scholars in rejecting the opinion of those Christian apologists who held that Philostratus composed a mere fiction in imitation of the Gospels. He is thought to betray some slight acquaintance with canonical and apocryphal Christian tradition but to have worked in the main independently, employing genuine tradition about Apollonius as a basis for his highly embellished narrative. But whether the work was so designedly a romance—rather than a "Life"—as to justify the present translation of the title, "In Honor of Apollonius" (*ἐς τὸν Ἀπολλώνιον*), seems to us open to question. Did Marcus Aurelius write "In Honor of Himself" (*ἐς ἑαυτόν*)? S. J. C.

MOTT, JOHN R. *The Continuation Committee Conferences in Asia, 1912-13*. New York: Chairman of the Continuation Committee, 1913. 486 pages. \$2.00.

BEACH, HARLAN P. *Findings of the Continuation Committee Conferences, Held in Asia, 1912-13*. New York: Student Volunteer Movement, 1913. 430 pages. \$1.75.

It was an admirable plan that Dr. John R. Mott formed after the Edinburgh Conference of 1910, to hold in each of the great missionary lands of Asia a conference of Christians of all Protestant denominations, including both missionaries and native citizens of these lands, for the discussion of the great problems of modern Christian missions where those problems were actually being worked out and by the men who were most directly responsible for their solution. The result amply justified the attempt, and the value of the "Findings" of the various conferences properly demanded their publication in a volume; or rather in two volumes, for, as indicated above, they have been issued, first with all the Findings of the various conferences grouped together, and later with all the Findings of the various conferences on each great subject placed together.